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the "inexhaustible treasury" of the Church in its favour.

The fact is, that the Gallican spirit is not yet quite extinguished in France, and probably Pius IX. does not feel quite sure that his late bold attempt to add a new article of faith to the creed of his predecessor and namesake Pius IV., without the aid of a General Council, may not, ere long, revive that spirit in a way not quite agreeable to the dispensers of spiritual benefits at Rome; and he, therefore, charily confines his grant to the short period of *ten years*—a lease on which it would scarcely be discreet for a cottier tenant to build a cottage.

But if devotion to Mary be one of the characteristic features of modern Rome, there is another sentiment equally dear to her—*devotion to the Pope*.

In times gone by the voice of the Pope, even when speaking *ex cathedra*, unless with the assistance of a general council, was scarcely deemed to be binding on the faithful, much less upon subsequent popes and councils; and no one would have ventured on the assertion that there was not a serious difference between the *voice of the Pope* and the *voice of God*!

Let us see how this is now. Cardinal Patrizzi was lately in Paris, as Legate from the Pope. On the 22nd June, his Eminence attended vespers in the church of Notre Dame des Victoires, accompanied by twelve prelates, among whom were two Archbishops and a Cardinal. The sermon was preached by *le Pere Lavigne*, of the Society of Jesus; and we have just procured from Paris a copy of it, published by Charles Douniol, Rue de Tournon, No. 29. It seems to us to be a document worthy of attention, as affording a specimen of the kind of religious teaching acceptable to, and approved by, the Legate of the Holy See in the year of our Lord 1856.

We think we have seldom read a more remarkable specimen of fulsome adulation and servile flattery; and, considering the place and the occasion, our readers will, probably, consider it little short of a blasphemous desecration of the house of God.

It commences literally as follows:—

"MOST EMINENT PRINCE,—I have not words to express that which is passing at this moment in my soul. Who could, without unspeakable emotion, contemplate the spectacle which displays itself before our eyes. A Prince of the Church, the highest representation of the Vicar of Jesus Christ, appearing, with all the sublimity of his character, and the grandeur of his mission; these venerated bishops, among whom I see shining the Roman purple; this immense crowd of people, which presses itself with filial love around these Pontiffs; above all those great things, the great Queen of heaven appearing in her sanctuary, more august and more resplendent than ever. One would say that her image, animated with a new éclat, renders the smile and love of our mother more lively in our eyes. Everywhere joy abounds: it glistens on every countenance; an atmosphere of heavenly peace surrounds us; 'It is good to be here.' Yes, it is good to be with this people, already so calm and so attentive; it is good to be with these bishops, who encourage us by their looks, and cover us with their benedictions; it is good to be with this Prince Pontiff, who brings to us to-day something of those pure joys which we should only experience at the feet of the Vicar of Jesus Christ."

Victory in all combats is the privilege of the Church. Woe to them who attack it. But France! these words are not for you. You attack it not; on the contrary, you support and strengthen its unshakable foundation. It has no need of you; all its power is in the immutable word, 'The gates of hell shall not prevail against her.' But, nevertheless, what glory to your battalions, they have reconquered the eternal city. Glory to the army which has surrounded the Holy See rather with its respectful homage than with its necessary protection! Oh France, I am proud of being your child!

In expounding to you these great things, I am only, my brethren, translating to you, in a very feeble manner, the teaching which we have received from our bishops. Permit me, Holy Pontiff, to thank you solemnly. If we are devoted to the See of Rome, if we encircle the supreme Pontiff with our respect—with our devotion, and our filial obedience—it is to you that we owe it. Your examples have been still more eloquent than your words. All has united to render your proceedings more solemn and more

unanimous; you have approached the representative of the Holy See to render homage to the supremacy of the Vicar of Jesus Christ. Pastors towards us, you know how to be sheep before St. Peter. You have willed that the measure of our fidelity towards you should be the measure of your respect and devotion towards the Vicar of Jesus Christ. How can we do otherwise than bow at your feet, when you prostrate yourselves at the feet of the supreme Pontiff; and must we not receive your word as the word of God, when you receive his as the word of Jesus Christ? United indissolubly to the See of Rome, when you speak, when you reprove, when you exhort, when you command, it is Peter—it is Jesus Christ who speaks, who reproveth, who exhorts, who commands. (p. 16.)

I have the happiness of seeing, at this moment, the Church prostrating itself before Mary, as before its mother. All its power, all its consolations, all its graces come to it through Mary. Who has better understood this than the Supreme Pontiff, whose presence is almost sensible in the midst of us? In the day of his distress, was it not towards Mary that his ardent prayers ascended? It was she who succoured him in his exile; it was she who replaced him triumphantly on his immortal rock. What, also, has not been his gratitude? Ah! how vividly the presence of all these Pontiffs collected around the august envoy reminds me of that solemn and still recent event, when from all parts of the Catholic world, bishops, responding to the voice of the Prince of Pastors, formed around him the most brilliant circle. What majesty, what grandeur, then surrounded the immortal Pius IX. But all his power he devoted in that day to the service of Mary. Never was his infallibility more incontestible or uncontested. He appeared even himself jealous of it. *Alone he decides, alone he pronounces*; or, rather, it seems that this sacred proclamation of the Immaculate Conception is the thought and the decision of all, so universally was it received with acclamation by the Bishops who surrounded him, and by the people who hastened, by their wishes, the irrevocable decree. In that day, Pius IX. was not only a Pontiff, but he was still more a Prophet. All the veils of the future were torn away before him. From the serene atmosphere in which he has placed his throne he extends his view beyond the distractions of the world; he perceives, in a period not, perhaps, far off, the peace of Heaven uniting itself with the peace of the earth, and the august Mary rewarding by her blessings and choicest favours this new homage, the most dear to her immaculate heart." (p. 21-22.)

The eloquent preacher thus alludes to the recent calamitous inundations in France:—

"The circumstances are solemn; but the Mother of Mercy has need of a grand calamity to manifest herself completely. When were we more miserable? What a spectacle of desolation and horror our poor country to-day presents! Oh, Mary! save us; for the waters have invaded our heritages, the dwellings of our brethren and our friends. —'Salvum me fac Deus, quoniam intraverunt aquæ usque ad animam meam.' What a hollow abyss is under our feet! Without thee there is no hope! They may give silver and gold, but all is insufficient without your aid, O, Mary! It is to you we cry, wretched children of Eve. We sigh, we groan, we weep in this valley of tears. You alone, O, Mary, can comfort us, you alone can repair all this ruin. Yes, by your divine power, you can make of our desolate fields a delicious paradise, and of those sad solitudes the blessed garden of the Lord." (p. 22-3.)

We ask, in sober sadness, whether, if a Hindoo or a Mahometan traveller had been present at this sermon, he might not have reasonably supposed that the Pope was the Deity of Christianity, and the Virgin Mary its Goddess?

We are not accustomed to speculate upon the language of prophetic inspiration; but we ask, is it clear that, when the blessed Apostle Paul was writing to the Thessalonian Church, he had not some fore-knowledge of scenes like this? See 2. ii., Thessalon. 3 and 4 v.

We have to request our readers to erase with their pen the short passage from St. Jerome's Epistle, adversus Vigilantium, at the foot of col. 1, page 85, of our number for last month. Through a mistake, which it would take up too much space to explain, but which we need not assure our readers was not the result of either design or carelessness, the writer mistook the word "*errant*" for "*erant*," which, we fully admit, was a gross blunder, and completely alters the sense of the passage. It will be easily observed, however, that the strength of the argument is not at all affected by the erasure; and, though we naturally feel mortified at having unintentionally given currency to such an unscholarlike blunder, it affords a new and satisfactory proof of how closely our pages are

watched by accurate scholars, both Roman Catholic and Protestant. We have to acknowledge our thanks to a Roman Catholic reader who first, through a mutual friend, communicated the misquotation to us, as also to several Protestant friends, who afterwards called our attention to it. With such supervision on both sides, our readers may feel as certain that no error either in argument or quotation will escape detection, as they may feel confident of our sincere willingness to acknowledge error whenever we unwittingly fall into it. *Humanum est errare*. We dispute the infallibility of Pio Nono, and it would ill become us to arrogate infallibility to ourselves. We can only console ourselves with the well-known quotation, "*Aliquando dormitat Homerus*." We suppose the very hot weather had something to say to our somnolency.

THE THIRD EPISTLE OF ST. PETER.

We trust our readers are familiar with two epistles in the New Testament which were written by the Apostle St. Peter. Protestants and Roman Catholics alike profess to acknowledge the authority of those epistles. But Roman Catholics profess to believe that their Church is in possession of other teaching of St. Peter, which has not been written. Now, for ourselves, we hold that all Christians ought to submit to every word of St. Peter's teaching, whether written or unwritten. The only question with us is, whether the Church of Rome really has any genuine unwritten teaching of St. Peter, of which we have never been able to find any plausible proof.

But our business now is not with the unwritten, but with the written teaching of St. Peter. If St. Peter had written a third epistle, no doubt all Christians would receive it gladly, as we would. Now, we have found a third epistle of St. Peter. It is true this epistle is not in the Douay or any other Bible; but it is certain that this epistle from St. Peter was duly transmitted by Pope Stephen II., in the year 755, to Pepin, the French Emperor, to whom the epistle was addressed. We take it from the learned Jesuits Labbe and Cossart, in their great work on the General Councils, vol. vi., 1639 (ed. Paris, 1672); and we give it to the reader without further preface, except to state that Rome was then in danger of being taken by the Lombards, who dwelt in the north of Italy; and that Pope Stephen had previously written to Pepin two letters of abject entreaty for help, even calling King Pepin "*spiritual fellow-father*;" so that Cardinal Baronius compares Pope Stephen to a woman in labour crying out; but those letters seemed to be in vain; so Pope Stephen then transmitted the following epistle to King Pepin:—

EPISTLE OF ST. PETER TO KING PEPIN.

I, Peter the Apostle, when I was called by Christ, the Son of the living God, by the will of the supreme clemency, was pre-ordained by his power as the illuminator of the whole world, the Lord our God himself confirming it—"Go, teach all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost." And, again, "Receive the Holy Spirit, whose-soever sins ye remit, they are remitted to them;" and commending his sheep severally to me, his humble servant, and called Apostle, he says, "Feed my sheep, feed my lambs." And, again, "Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I give unto you the keys of the kingdom of heaven; whatsoever thou shall bind on earth shall be bound in heaven, and whatever thou shall loose on earth shall be loosed in heaven." Wherefore, all who hearing have fulfilled my preaching, let them indeed believe that their sins are relaxed in this world by the precept of God; and they will go clean and without spot into that future life. For since the illumination of the Holy Spirit has shone in your refulgent hearts, and you are become lovers of the Holy and Undivided Trinity by the word of gospel preaching which you have received, truly your hope of future reward is held firmly bound up in this Apostolic Roman Church committed to us.

And, therefore, I, Peter, the Apostle of God, who have you as my adopted sons, appealing to the love of you all, exhort you to defend from the hand of the adversaries this Roman State, and the people by God committed to me, and also to rescue the house where I rest according to the flesh from the contamination of the Gentiles; and, in a word, beseeching, I admonish you to liberate the Church of God committed to me by the Divine power, because they suffer the greatest afflictions and oppressions from the most wicked nation of the Lombards. Neither suppose otherwise, most beloved, but trust, for certain, that I, myself, stand before you, as if alive in the flesh, and constrain and oblige you, with earnest adjurations. Because, according to the promise which we have received from the

* "Spiritualis compator." Labbe & Cossart, vol. vi., 1637.
* Baron. Annal. ad an. 755.

same Lord God and our Saviour, we have all you, the people of the Franks, as our own among all nations, therefore I beseech and admonish you, as if in an *exigam*, and by a strong obligation I conjure you, most Christian Kings, Pepin, Charles, and Carloman, and all priests, bishops, abbots, presbyters, even all religious monks, and all judges, also dukes, counts, and all the people of the kingdom of the Franks, and as if standing present before you alive in the flesh, I, Peter, the Apostle of God, plead with you; wherefore firmly believe that I address you by the word of exhortation; for though I am absent in the flesh, yet spiritually I am not absent. Since, it is written, "Whosoever receives a prophet in the name of a prophet, shall receive a reward."

And, also, our Lady, the Mother of God, the ever Virgin Mary, joins with us, and, adjuvating you with great obligations, beseeches, and admonishes, and orders; and, at the same time, thrones and dominions, even all the army of the heavenly host; moreover, the martyrs and the confessors of Christ, and all who have been pleasing to God; these, also, with us exhorting and conjuring, beseech; inasmuch as it grieves you for that Roman State committed to us by God, and for the Lord's sheep dwelling in it, and also for the holy Church of God commended to me by the Lord, defend and liberate her with exceeding haste from the hands of the persecuting Lombards, lest (which God forbid) my body, which has suffered torments for the Lord Jesus Christ, and my house where, by the precept of God, it rests, should be contaminated by them, and my peculiar people further slaughtered and slain by that nation of the Lombards who are found guilty of so wicked perjury, and are proved transgressors of the Divine Scriptures. Therefore, to my Roman people, committed to me by God, and your brothers in this life, afford protection with all your strength, that I, Peter, called an Apostle of God in this life, also in the day of the future judgment affording a corresponding protection to you, may prepare for you, in the kingdom of God, most bright and glorious tabernacles and rewards of eternal recompense; and promising may give to you, in return, the infinite joys of Paradise, provided that you most quickly defend my peculiar people, and my Roman State, your Roman brothers, from the hands of the wicked Lombards.

Run, by the living and true God I exhort and beseech you—run and help, before the living fountain from whence you are consecrated and regenerated be dried up!—before that little ember yet remaining from the burning flame from whence you knew the light shall be extinguished!—before your spiritual mother, the holy Church of God, in whom you hope to receive eternal life, shall be humbled, invaded, and violated, and contaminated by impious hands! I beseech you, my most beloved adopted sons, by the grace of the Holy Spirit, I beseech you, and exceedingly before the terrible God, the Creator of all—I, Peter, the Apostle of God, and with me the Holy, Catholic, and Apostolic Church of God, which the Lord committed to me, exhort and admonish you that you will not suffer this Roman State to perish, in which the Lord has placed my body, which state, also, he commended to me, and constituted the foundation of the faith; liberate it, and its Roman people, your brothers, and never suffer it to be invaded by the nation of the Lombards! For so your own provinces and possessions were invaded by nations whom you knew not. Be not separated from my Roman people: so you will not be aliens, or separated from the kingdom of God and eternal life; for whatever you ask of me I will surely aid you, and I will afford you protection. Succur my Roman people, your brothers, and strive more perfectly, and make an end of freeing them; for no one receives the crown unless he has striven lawfully; and do you strive bravely for the liberation of the holy Church of God, lest you perish for ever!

I conjure you, as is before said, most beloved, by the living God, and I exceedingly beseech you, that you will by no means permit this, my Roman State, and the people dwelling in it, to be any more slaughtered by the nation of the Lombards, lest your bodies and souls should be slaughtered and tormented in the eternal and inextinguishable fire of hell, with the devil and his pestilent angels; and that the sheep of the Lord's flock, committed by God, to wit, the Roman people, may be scattered no more; that the Lord may not disperse and cast forth you, as the people of Israel are dispersed.

Forasmuch as it is declared that above all nations which are under heaven your nation of the Franks arose the first to Peter, the Apostle of God; therefore, I have entrusted to you, by the hands of my vicar, the Church which the Lord committed to me; to liberate her from the hands of the enemy, for be ye well assured that I, the servant of God, the called apostle, have helped you in all your necessities, when only you have prayed, and have given you victory, by the virtue of God, over all your enemies; and in future I will render nothing less, believe me, if you run very quickly to deliver this my Roman State. And remember this, how the enemies of the holy Church of God, when they fought against you, I caused to be overthrown by you, who were opposed, in very small numbers, to them; for which strive quickly to fulfil this my admonition that you may more perfectly deserve to receive my help, through the grace which is given to me by Christ, the Lord our God.

Behold, most beloved sons, preaching I have admonished you. If you obey quickly it will bring you a great reward, both to be assisted with my suffrages, and conquering all your enemies in this life, and living long, ye shall eat the goods of the earth, and without doubt ye shall enjoy everlasting life; but if—which we do not believe—you make any delay, or fine device, less quickly to fulfil this my exhortation, to liberate this my Roman State and the people dwelling in it, and the Holy Apostolic Church of God, committed by the Lord to me, and also its prelate; know ye, from the authority of the holy and undivided Trinity, through the grace of the apostleship which is given to us by Christ the Lord, that for your transgression of my exhortation you are alienated from the kingdom of God and eternal life.

But God and our Lord Jesus Christ, who redeeming us by his precious blood, has brought us to the light of truth, and has appointed us the preachers and illuminators of the whole world, give you to know and understand these things, and to settle them very quickly, that you may speedily hasten to search out this Roman State and her people, or the holy Church of God, committed by God to me; so that, my suffrages intervening for you as for the faithful, of his power He may command to preserve you long-lived, prosperous, and victorious in this life; and may cause you to tenfold to deserve the gifts of his reward in the life to come, with his saints and his elect.

Fare ye well.

Our readers will remember that we have the testimony of the learned Jesuits, Labbe and Cossart, that this epistle was actually transmitted by Pope Stephen II. to King Pepin; and it appears to have been most effectual; for it is followed by a letter, in which Pope Stephen returns grateful thanks to Pepin for the deliverance of Rome. Such was then the power of St. Peter! and what more that epistle did for the Popes we shall relate again.

It is, indeed, a truly eloquent epistle: it has the true eloquence of nature; for the writer—whether the apostle or the Pope—was terribly in earnest, through fear of the Lombards. But where, then, was faith in the promise made to Peter, "the gates of hell shall not prevail against it," when the apostle himself was made thus abjectly to beg the kings of the earth to save the holy Church of God from utter extinction by the Lombards? But thus the Pope's dominion has been established and preserved in former ages, as it has lately been and now is from the Romans themselves by French bayonets. We wonder St. Peter did not write a letter to Napoleon III. on that occasion! But perhaps he did, only it is not yet published.

We ask our readers to compare this epistle of St. Peter with the two epistles of St. Peter in the Douay Bible. The difference is striking, indeed, and leads us to consider, if Popes had had the writing of the Bible, what sort of Bible should we have had?

When Popes hereafter undertake to give us the unwritten teaching of St. Peter, or to speak in St. Peter's name, we trust our readers will call to mind Pope Stephen II. and the third epistle of St. Peter.

To prevent dispute or cavil as to the genuineness of our translation, we think it will be satisfactory to some of our readers that we should annex the epistle of Pope Stephen in the original Latin.

"Ego Petrus Apostolus, dum a Christo Dei vivi filio vocatus sum supernæ clementiæ arbitrio, illuminator ab ejus potentia totius mundi sum præordinatus, ipso Domino Deo nostro confirmante; *Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii, et spiritus sancti*; et iterum; *accipite Spiritum sanctum, quorum remiseritis peccata remittantur eis*; et mihi suo exiguo servo et vocato apostolo sigillatim suas commendans oves, ait: *Pasce oves meas, pasce agnos meos*. Etrursus; *Tu es Petrus, et supra hanc petram edificabo ecclesiam meam, et porte inferorum non prævalent ad versus eam. Et tibi dabo claves regni celorum; quæcumque ligaveris super terram, erunt ligata et in calis; et quæcumque solveris supra terram, erunt soluta et in calis*. Quamobrem omnes qui meam audientes impleverunt predicationem, profecto credant sua in hoc mundo Dei præceptione relaxari peccata, et mundi atque sine macula in illam progredientur vitam. Etenim quia illuminationis Spiritus Sancti in vestris refulsit præfulgidis cordibus, vosque amatores effecti estis sanctæ et unice Trinitatis per susceptum evangelicæ prædicationis verbum, profecto in hac apostolica Dei Romana ecclesia nobis commissa vestra futuræ retributionis spes tenetur annexa.

Ideo ego apostolus Dei Petrus, qui vos adoptivos habeo filios, ad defendendum de manibus adversariorum hanc Romanam civitatem, et populum mihi a Deo commissum, seu et domum, ubi secundum carnem requiesco, de contaminatione gentium erudendam, vestram omnium provocans dilectionem adhortor, et ad liberandam ecclesiam Dei mihi a divina potentia commendatam omnino protestans admono, pro eo quod maximas afflictiones et oppressiones a pessima Longobardorum gente patiuntur. Nequaquam aliter teneatis, amantissimi, sed pro certo confidite, memetipsum tanquam in carne coram vobis vivum assistere, et per hanc adhortationem validis constringere atque obligare adjurationibus. Quia secundum

promissionem quam ab eodem Domino Deo et redemptore nostro accepimus, peculiari inter omnes gentes vos omnes Francorum populos habemus. Itaque protestor, et admono tanquam in ænigmatæ, et firma obligatione conjuro vos Christianissimos reges, Pippinum, Carolum, et Carolomanum, atque omnes sacerdotes, Episcopos, abbates, presbyteros, vel universos religiosos monachos, et vel cunctos judices; item duces, comites, et cunctum Francorum regni populum, et tanquam præsentialiter in carne vivus assistens coram vobis, ago ego apostolus Dei Petrus; ita firmiter credite vobis per adhortationis alloqui verbum; quia etsi carnaliter desum, spiritualiter autem a vobis non desim. Quoniam scriptum est; *qui suscipit prophetam in nomine prophete, mercedem suscipit*.

Sed et Domina nostra Dei Genetrix semper Virgo Maria nobiscum vos magnis obligationibus adjurans protestatur, atque monet et jubet, simul etiam et Throni, atque dominationes, vel cunctus celestis militiæ exercitus, nec non et martyres atque confessores Christi, et omnes omnino Deo placentes, et hi nobiscum adhortantes, et conjurantes protestantur; quatenus doleat vobis pro civitate ista Romana, nobis a Domino Deo commissa, et ovibus dominicis in ea commorantibus, nec non et pro sancta Dei ecclesia mihi a Domino commendata; defendite atque liberate eam sub nimia festinatione de manibus persequentium Longobardorum, ne (quod absit) corpus meum, quod pro Domino Jesu Christo tormenta perpetuum est, et domus mea, ubi per Dei præceptionem requiescit, ab eis contaminentur, et populus meus peculiaris lanietur amplius, nec trucidetur ab ipsa Longobardorum gente, qui tanto flagitio perjury, rei existunt, et transgressores divinarum scripturarum probantur. Præstate ergo populo meo Romano, mihi a Deo commissio, in hac vita fratribus vestris, Domino cooperante, præsidia totius vestris viribus, ut ego Petrus vocatus Dei apostolus in hac vita, et in die futuri examinis vobis alterna impendens patrocinia, in regno Dei lucidissima ac præclara vobis præparem tabernacula, atque præmia æternæ retributionis, et infinita paradisi gaudia vobis pollicens ad vicem tribuam; dummodo meum peculiarem populum, et Romanam meam civitatem, fratres vestros Romanos de manibus iniquorum Longobardorum nimis velociter defendideritis.

Carrite per Deum vivum et verum vos adhortor et protestor. Carrite et subvenite, antequam fons vivus, unde sacri et renati estis, areseat; antequam ipsa modica favilla de flagrantissima flamma remanens, de qua vestram lucem cognovistis, extinguatur; antequam mater vestra spiritualis sancta Dei ecclesia, in qua vitam speratis accipere æternam, humilietur, invadatur, et ab impiis violetur atque contaminetur. Protestor vos, dilectissimi filii mei adoptivi, per gratiam spiritus sancti protestor, et nimis coram Deo terribili, creatore omnium, adhortor atque admono ego Apostolus Dei Petrus et una mecum sancta Dei Catholica et apostolica ecclesia, quam mihi Dominus commisit, ne patiamini perire hanc civitatem Romanam, in qua corpus meum constituit Dominus, quam et mihi commendavit, et fundamentum fidei constituit; liberate eam, et ejus populum Romanum fratres vestros; et nequaquam invadi permittatis a gente Longobardorum. Sic enim sunt invasæ provincie et possessiones vestras a gentibus quas ignoratis. Non separemini a Populo meo Romano; sic enim non sitis alieni aut separati a regno Dei, et vita æterna. Quicquid enim poscitis a me subveniam vobis, videlicet, et patrocinium impendam. Subvenite populo meo Romano fratribus vestris, et perfectius decertate, atque finem imponite ad liberandum eos. Nullus enim accipit coronam, nisi qui legitime decertaverit; et vos decertate fortiter pro liberatione sanctæ Dei Ecclesiæ, ne in æternum pereatis.

Conjuro vos (ut præfatum est) dilectissimi, per Deum vivum, et omnino protestor, minime permittatis hanc civitatem meam Romanam, et in ea habitantem populum amplius a gente Longobardorum laniari, ne lanientur et crucientur corpora et animæ vestre in æterno atque inextinguibili igni Tartareo cum diabolo, et ejus pestiferis angelis; et ne dispergantur amplius oves Domini gregis a Deo commissi, vedelicet populus Romanus; ne vos dispergat et projiciat Dominus, sicut Israeliticus populus dispersus est.

Declaratum quippe est quod super omnes gentes, quæ sub celo sunt, vestra Francorum gens apostolo Dei Petro prima existit; et ideo ecclesiam, quam mihi Dominus tradidit, vobis per manus vicarii mei commendavi ad liberandum de manibus inimicorum. Firmissime enim tenete, quod ego servus Dei vocatus apostolus omnibus vestris necessitatibus, cum modo precati estis, auxiliatus sum, et victoriam per Dei virtutem vobis de inimicis vestris tribui; et inante attribuum nihil minus, credite; si ad liberandum hanc meam civitatem Romanam nimis celeriter accurretis. Mementote et hoc, quomodo et inimicos sanctæ Dei Ecclesiæ, dum contra vos prælium inceperunt a vobis, qui parvo numero contra eos fuistis, prostravi feci. Pro quo decertate hanc meam velociter adimplere admonitionem, ut perfectius mereamini meum auxilium adipisci per gratiam quæ mihi data est a Christo Domino Deo nostro.

Eccæ filii carissimi, prædicans admonui vos. Si obdieritis velociter, erit vobis pertingens ad magnam mercedem, et meis suffragiis adjuvari, et in præsentis vite omnes vestros inimicos superantes, et longævum existentes,

bona terra comeditis, et eterna procul dubio fruamini vita. Sin autem, quod non credimus, et aliquam posueritis moram, aut ad inventionem minime velociter hanc nostram adimplendam adhortationem, ad liberandam hanc meam civitatem Romanam, et populum in ea commorantem, et sanctam Dei apostolicam ecclesiam a Domino mihi commissam, simul et ejus præsulem; sciatis vos ex auctoritate sanctæ et unicæ Trinitatis per gratiam apostolatus, quæ data est mihi a Christo Domino, vos alienari pro transgressione nostræ adhortationis a regno Dei, et vita eterna. Sed Deus et Dominus noster Jesus Christus, qui nos suo precioso sanguine redimens, ad lucem perduxit veritatis, nos quoque prædicatores et illuminatores totius mundi constituit, det vobis ea sapere et intelligere, eaque disponere nimis velociter; ut celerius hanc civitatem Romanam et ejus populum, seu sanctam Dei Ecclesiam mihi a Deo commissam ad eruendum occurratis, quæ nunc misericorditer, sicut fidelibus suæ potentie, meis pro vobis interventibus suffragiis, et in præsentis vita longævos, sospites, et victores conservare jubeat, et venturo in sæculo dona suæ remunerationis faciat multipliciter promereri cum sanctis et electis suis. Bene Valete."—*Labbe and Coss., Con. Gen. Vol. vi. 1639.*

Correspondence.

TRUE EPISTLES OF ST. PETER.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—It is, I think, about two years ago, that in your columns I asked your correspondent, Mr. Rourke, if he would be kind enough to prove to me the peculiar doctrines of the Church of Rome from the inspired epistles of St. Peter, corroborating his assertions and inferences by references to other parts of the sacred Scriptures. Mr. Rourke intimated that he would comply with this request.

I need hardly say that by "peculiar doctrines of the Church of Rome," I mean such as Transubstantiation, Invocation of Saints, Priestly confession, and Absolution; Celibacy of the Clergy; the articles of belief established by the Council of Trent, embodied in the creed of Pope Pius IV.; and to these I will now add, what has since been promulgated as an article of faith, necessary to be believed for salvation, the doctrine of the Immaculate Conception of her who is blessed among women, the Virgin Mary, mother of our Lord Jesus Christ.

I am sorry that, not having the CATHOLIC LAYMAN to refer to at present, I cannot give the date of my request, nor of Mr. Rourke's promise; it will, however, I hope, be sufficient to remind him of them, and I trust that he will now undertake what ought, according to his views, to be an easy task, so far as he may find the Word of God for a foundation. Of course, I expect him to confine himself to that, on the apostolic precept, "that other foundation can no man lay."—I am, Sir, yours, &c.

"A."

A WORD ABOUT ORIGEN AND CELSUS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Do you not know that when Origen says "that he offered his prayers to God above all and through Christ," that he said what we Catholics say now? but you won't say that St. Paul was doing wrong when he asked the prayers of his fellow-creatures on earth. In the same way we ask the prayers of the angels and saints, who are in more favour with God than sinners. So did Origen, but the great Origen would not hear of the angels [devils] that Celsus meant.

"I am, Sir, your obedient,

W. B.

W. B. here maintains that it was Origen's opinion that although prayers ought to be offered to God alone, still we might lawfully ask for the intercession of saints and angels. W. B. must have arrived at this conclusion merely because he knows that Origen *ought* to have thought so, if the doctrine of the Church in his time had been the same as that now held in the Church of Rome. But if W. B. had looked either into Origen's works, or into the extracts we gave from them, he would have found that Origen's opinion was very different.

Let W. B. look to the passage cited (CATHOLIC LAYMAN, p. 47), in which Origen is speaking not of devils, but of those angels, souls, and spirits who are friends of God. Origen teaches that if we desire the help or the intercession of such spirits, we must obtain it not by direct calling upon the angels, but by striving to make God our friend by the practice of piety and virtue. As the shadow follows the substance, so when we gain the friendship of God the friendship of his angels will follow, and when we pray to God they will pray with us *without being asked*. Origen tells us also (see p. 75), that it is unreasonable to call upon angels because we possess no knowledge concerning them or concerning the functions which each has to discharge; and that even if we had this knowledge, still it would not warrant us in offering our intercessions as well as our prayers in any way except to God through Christ.

W. B. asks, why should we not ask the intercession of saints and angels, when we may lawfully ask for the prayers of our brethren upon earth? We answer, in the first place, that whether we can explain the *why* or

not, the fact is that the Bible gives us every encouragement to pray for each other and to ask each other's prayers; but it never once, either by precept or example, gives us the smallest encouragement to ask for the prayers of a departed saint or of an angel. And the fact also is, that the primitive fathers, as we have just seen in Origen's case, though they ask for the intercession of their friends on earth, disapprove of asking for the prayers of saints or angels, and don't in their works set us any example of such prayers.

We may answer, in the second place, that we ask for the prayers of friends on earth because we have the means of communicating with them and making our wishes known to them. We do not offer prayers to saints or angels, because we have no knowledge that such petitions can reach the objects to whom they are addressed. It would be as unreasonable to do so as if we were to kneel down and ask living men, who were a thousand miles distant, to pray for us.

Thirdly—When we ask for the prayers of living men there is no danger of idolatry. When St. Paul asked his converts to give him this proof of their love, it was surely not that he thought they were in more favour with God than he was. The mutual prayers of Christians for each other do not turn any aside from direct calling on God, but rather stir them up to more earnest addresses to the Almighty.

It is very different when we ask for the prayers of a saint or an angel, who is supposed to be more in favour with God than we—so much in favour, in short, that his requests to God are *sure* to be heard. If we can secure the intercession of such a being, we have no occasion for direct addresses to God. That invisible Being to whom we come to make known our wants, and who we believe has always the power of relieving them, is, in fact, our God. It does not matter whether he relieves our wants by his own power or by obtaining the help of some higher divinity: if we can come to him always with confidence in his willingness to hear, and in his power to help, we need no other God.

The fact, then, that prayer for the intercession of saints and angels necessarily leads to idolatry sufficiently explains why the Scriptures and the early fathers never recommend or encourage it.

COLUMBANUS ON HOLY WELLS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—You have elicited so many recent testimonies as to the prevalent superstition in Ireland as to holy wells, that, perhaps, you may think the following extracts from Dr. Charles O'Connor's third letter on the Irish Church not unworthy of insertion in your paper.

When alluding to the well of St. Winefrid, in Wales, of which you published an amusing account in your 4th vol., page 110, Dr. O'Connor proceeds thus:—

"And now, with regard to S. Winefrid, I solemnly protest that a word of disrespectful language towards the person called S. Winefrid never escaped my lips. I recollect, indeed, that when the Bishop of Castabala (Dr. Milner) published his miraculous pamphlet, on the wonderful cures performed at the well in Flintshire, commonly called S. Winefrid's, I complained to the good bishop of the London district, that false miracles had always been a source of infidelity; that Catholics ought to be particularly cautious how they countenanced superstitious practices; that *well-worshipping* was a Druidic superstition; that Doctor Milner was quite ignorant of the pagan practices which yet remain in the mountainous parts of Ireland and Wales, and that he was coming forward, in the 19th century, to canonise Druidism, and mix it up with the doctrines of Christianity."

"Doctor Linden, who examined the waters of S. Winefrid's, proves that their medicinal qualities are beyond all dispute; and that their green and sweet scented moss is frequently applied to ulcerated wounds with signal success, which he ascribes very properly to a vegetating spirit in that water, which is clear of all gross earth and mineral contents. He also recommends it as a most powerful cold bath of the first rank; having in its favour a variety of authentic cures, worked upon the most stubborn and malignant diseases, such as leprosy, weakness of nerves, and other chronic inveterate disorders." The salutary effects of cold baths, commonly called *holy wells*, has been abundantly demonstrated to result from natural causes, and more particularly in regard to Holy Well, in Flintshire."

"The truth is, that the medicinal qualities of these wells were known to the Druids, who were professed naturalists, as stated by Pliny; and, therefore, that in times of Druidism they were objects of veneration, as well as the oak, the upright unhewn stone, and the misseltoe."

"That well-worship was a part of the Pagan system, which prevailed in Ireland before the introduction of Christianity, is clear from *Evinus*, or whoever was the author of the Vita 7 ma S. Patricii, which was certainly written before the invasion of Ireland by Henry II. He expressly states that the pagan Irish *adored fountains*

as divinities; and his authority is confirmed beyond all doubt by the evidence of Adamnan, an eye-witness, who wrote half a century before Bede, and mentions another Irish fountain, which the pagans of S. Columba's days adored as *divine*.

"I have often inquired of your tenants, what they themselves thought of their pilgrimages to the wells of *Kill-Aracht, Tobbar Brighde, Tobbar Muire*, near Elphin, *Moor, near Castlereagh*, where multitudes annually assembled to celebrate what they, in broken English, termed *Patterns* (Patron's days); and when I pressed a very old man, *Owen Hester*, to state what possible advantage he expected to derive from the singular custom of frequenting in particular such wells as were contiguous to an old *blasted oak*, or an upright *unhewn stone*, and what the meaning was of the yet more singular custom of sticking *rags* on the branches of such trees, and spitting on them, *his answer*, and the answer of the oldest men, was, that their ancestors always did it; that it was a preservative against *Geasa-Draoidhecht*, i.e., the sorceries of Druids; that their cattle were preserved by it from infectious disorders; that the *daoine maith*, i.e., the fairies, were kept in good humour by it, and so thoroughly persuaded were they of the sanctity of these pagan practices, that they would travel bare-headed and bare footed from ten to twenty miles for the purpose of crawling on their knees round these wells, and upright stones, and oak trees westward, as the sun travels, some three times, some six, some nine, and so on, in uneven numbers, until their voluntary penances were completely fulfilled. The waters of *Lough-Con* were deemed so sacred from ancient usage, that they would throw into the lake whole rolls of butter, as a preservative for the milk of their cows against *Geasa-Draoidheacht*!

"The same customs existed among the Irish colonies of the Highlands and Western Islands; and even in some parts of the Lowlands of Scotland. 'I have often observed,' says Mr. Brand, 'shreds, or bits of rags, upon the bushes that overhang a well in the road to Benton near Newcastle, which is called the *Rag-well*.' Mr. Pennant says, 'They visit the well of *Spye* in Scotland, for many distempers, and the well of *Drachaldy*, for as many, offering small pieces of money and bits of rags.'

I am, Sir, your obedient servant,

VIATOR.

We feel obliged to *Viator* for recalling our attention to Dr. O'Connor's able work, and shall probably, at an early opportunity, give some further extracts from it, on the origin of *Irish Well-worship*.

COME, CRACK ME THIS NUT.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

DEAR SIR,—I am a very little boy, and I am at school, and mamma sent me a nice bag of nuts, and the boys were very bold to me about them, and the master was very hard on me, and I said I would write to tell you, because you like fair play, and you will tell me if it's right; and I am sure you will take my part about the nuts.

I was sitting in the schoolroom with a great many little boys, and I was giving them nuts, and we were all cracking them, and the nuts were very good, and I was helping some of the little boys to crack them, because my teeth were stronger than theirs, and the more there was of us together, the more nuts we cracked; because, when a very hard nut came, if one could not crack it another could, and you never saw little boys so happy, and nobody spoke a bad word, but we were all very good, and so were the nuts. But a very hard nut came, and I was crying out, "Come, crack me this nut;" and just at that minute some of the big boys came into the schoolroom, for there are a great many big boys at this school, who only stay at school because they are too silly to learn anything useful; so they stay at school till they are as big as men, and we call them "schoolmen," and not schoolboys. And when the "schoolmen" came they pulled my nuts away from me, and they said cracking nuts was not fit for little boys, and that little boys did not know how to crack them, so they would crack them for us; so a big boy got a stone and he held a nut on my head between his finger and thumb, and then he cracked the nut on my head with the stone, and he eat it himself, and said it was very good; and then all the big boys began to crack the nuts on the little boys' heads, but they only spoiled the nuts, for they mashed the kernels and greased and dirtied them, so that they were not fit to eat, and they cut our heads with the shells; and the little boys got none of the nuts, and the big boys were not a bit the better for them; and three big boys were cracking nuts on my head together, and I wished there never were any nuts at all, though I liked them so much just before, and I cried very much because I was hurt. And then the master came into the school when he heard me crying, and he got very angry, and he said nuts were not fit things for boys to have, because they might hurt themselves trying to open them, and he said he would whip all the little boys for crying; but he did not scold the big boys at all, though he saw the way they were cracking the nuts on our heads. But he took my bag of nuts, and said nobody should crack nuts in the school but himself, because nobody but a schoolmaster knew how to crack nuts; so then all the big boys cried out, like mean creatures, that nobody but a schoolmaster could crack nuts, although the idle fellows never did any-

^a Linden, on Chalybeate Waters, Lond. 1748, p. 126.

^b Philoa. Trans. n. 57, vol. 5, p. 1160—Bingley's North Wales. The supposed tincture of S. Winefrid's blood is a vegetable production, *Byssus Jolitus*.